»&nd 4o hurt, which is both highly injurious to good spirits, and a distrust of the sufficiency of God's power to protect his worshippers* That all good spirits uninvoked are of themselves offi- eiotisly ready to assist those, who sincerely worship and propitiate the suprenie Deity, and therefore no need of the religious-worship of them, which would be also offensive^ them.—60. That men's praying to images and statues is much more ridiculous than children's talking to babies made of clouts, but not so innocent; they thereby debasing^both themselves and God, not glorifying him according to his spiritual and unresemblable nature, but changing the .glory of the incorruptible God into the likeness of corruptible man * or he*gt—£i.. The mistake of those who think none can be guilty of ifloJatrf, that believe one God the maker of the world.—62. That from the same ground of reason, that nothing ought to be religiouslyworshipped besides the supreme God, or whom he appoints to ••represent himself (because he ought to be sanctified, and dealt withal, according to his singular nature, as unlike to every thing), it follows, contrary to the opinion of some opposers of idolatry, that thej-e ought also to be a discrimination made between things sacred and profane, and reverence used in Divine worship. Idolatry and sacrilege allied.—63. Another Scripture charge upon the Pagans, that they were devil-worshippers; not as though they intended all their worship to evil demons or devils as such, but because their Polytheism and idolatry (unacceptable to God and good spirits) was pro-*note<l by evil spirits delivering oracles and doing miracles for the Confirmation of it, they also insinuating themselves into the tern-pies and statues, therefore the worship was looked upon as done to them. The same thing said of others besides Pagans, that they ^worshipped devils.—64. Proved that they were evil demons, who delivered oracles, and did miracles amongst the Pagans, for the carrying on of that religion, from the many obscene rites and mysteries, not only not prohibited, but also enjoined by them.—65. The same thing further proved from other cruel and bloody rites, but es- pecially that of man-sacrifices. Plutarch's clear acknowledgment, that both the obscene rites and man-sacrifices, amongst the Pagans; owed their original to wicke.d demons.—66. That the God of Israel neither required nor accepted of man-sacrifices, against a modern Diatribist.—W. That what

faith soever Plato might have in the -Delphic Apollo, he was no other than an evil demon, or devil. An answer to the Pagans' argument from Divine Providence.—68. That the Pagans' religion, unsound in its foundation, was infinitely more corrupted and depraved by means of these four things:—First, the superstition, of the ignorant vulgar.* —69. Secondly, the licentious figments of poets and fable-mongers, frequently condemned by Plato and other wiser Pagans.—70. Thirdly, the craft of priests and politicians.—71. Lastly, the imposture of evil demons, or devils. That by means of these four things, the Pagan religion became a,